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SAFE.

BY WILLIS B. ALLEN.

Hark! how the night-winds moan, in accents shrill,
Until He speaks, and bids them: "Peace,
be still!"

The tempest threatens, — child! hast thou
not heard
That fire and hail and storm fulfil His
word?

Red lightning flashes, thunders call aloud,
Fear not; their Master cometh in a cloud.
Foam-streaked, black-hearted, drowning
sea and land,
The waves — are in the hollow of His
hand.

Speak low; she lieth in the chamber,
dead, —
"She is not dead, but sleepeth," Jesus said.
Such comfort shall be ours through all
aids,
And underneath, the everlasting Arms.

SOUTHERN COMMUNICANTS.

BY REV. W. F. MALLALIEU, D. D.

Our Methodist Church since the close of the war has been doing a great and blessed work in the South. The work has been educational and religious. Both these departments of Christian effort have been made helpful to each other. Results have been achieved which have been most encouraging. Greater results might have been realized if only the means had been more freely bestowed to do the work which has pressed itself upon our hands. One by one schools have sprung up in various parts of the South which are and have been abundantly blessed to the good of the colored race, while others have been equally beneficial to the white people.

Among the very first of our institutions is the Claflin University, located at Orangeburg. Orangeburg is one of the most pleasantly situated towns in South Carolina, on the banks of the Edisto, a lovely stream, famous in early and later historic time. Here is the house where Generals Greene and Lafayette in Revolutionary times had their headquarters, and here also is the house where General Sherman had his headquarters when he came marching up from the sea to give the proud Carolinians a taste of war on their own soil. It is safe to say that they got enough of it before he left them, and it is understood that no young scion of Southern white parentage has been named for William Sherman, and will not be for some time to come. The fact is, the memories connected with the name are not altogether enjoyed by their people.

But not long after Sherman left, two pioneers of the Methodist Church were appointed to labor in South Carolina — Revs. T. W. Lewis of the New England Conference, and A. Webster of the Vermont Conference. Lewis died young and bravely, and went to his reward and crown, and now lies buried in Charleston, S. C. Webster, now well known as Dr. Webster, presiding elder of one of the districts of the South Carolina Conference, "still lives" and resides in Orangeburg. Under the skillful management of these two devoted men, the Claflin University was established, Dr. Webster for several years was at the head of it and did most excellent service, and is now a trustee and greatly interested in the success of the institution. He is a brave, noble specimen of the Vermonter, and at the peril of his life for the last seventeen years has upheld the banner of Methodism in this State of South Carolina.

Claflin University received its name from Hon. Lee Claflin, a man well known to the Methodists of New England, as a recognition of his generosity in the bestowment of funds for the development of the institution. It has been largely assisted in more recent time by the liberal gifts of Gov. William Claflin, so that the family deeds and name are forever associated. For the last eight years Rev. Dr. Edward Cooke, well known in New England and the West as an educator of superior ability, has been at the head of this University. It is but simple justice to say that his labors, and those of his devoted wife, have been crowned with the most cheering success in this latest field of their toil. The classical, normal, and agricultural depart-

ments, as well as the preparatory, have all been greatly improved under the present administration. Dr. Cooke is making a model farm of the one hundred and fifty acres of excellent land owned by the University. His Yankee ingenuity and thrift show themselves in all directions; good fences, well-ploughed fields, freedom from weeds, and the best looking cotton and corn, with upland rice, sweet potatoes and various other products of this Southern soil, are the manifest tokens of skill and prosperity.

The Commencement took place on Wednesday, June 7, and was just like all such occasions, whether at the South or North. This school is mixed; young men and women are in the same classes and pursuing the same studies, and with equal success. The essays of the young ladies and the orations of the young gentlemen were of excellent literary ability, and were delivered with a grace and dignity worthy of any institution of learning in the South. The steadiness and self-possession of the young men are very remarkable. If there was any fault it was in this very direction, for it is to be expected that a real orator will have some enthusiasm. The absence of almost the last vestige of the Southern and negro pronunciation is evidently due to the fact that the teachers of the school are most of them from the North. The colored youth speak the best English of any of the native-born South Carolinians. It does not need the prophetic vision to see that this process of education is destined to take those who enjoy it up out of the degradation which is the inevitable concomitant of ignorance. It should be remembered by all friends of the freedmen at the North that the great work of educating the millions of ignorant people at the South, whether they be black or white, is only just commenced. The Methodist Church has done something, with others, to help on the worthy cause; but still, no one who knows the ability of the church can think for a moment that we have done our whole duty. Where we have put one dollar into this cause, we ought to have put a hundred.

This school at Orangeburg is a good illustration. There have been almost three hundred and fifty different scholars in attendance during the year just closed, and the place has been crowded to its utmost capacity. The students have been accommodated in various temporary structures outside the regular dormitory building. The class-rooms have been too full for health or comfort, and yet the growing reputation of the school would command a still greater number of pupils if there were room for them.

In view of these facts, the trustees at their late meeting voted to take the necessary measures to erect another building of such style and size as to answer, at least, for the present pressing demand. The building ought to be seventy feet long, three stories high, constructed of brick, and furnished with all the usual appliances. It is probable that the structure could be erected for \$15,000. There ought to be somebody in the church who will say at once to Dr. Cooke, "Go forward," so that by another year, or before, this addition to the institution should be completed. Without a doubt, some one who reads these lines will be the very person whom God has made able to do this needed work. No better opportunity could be desired to serve humanity, to strengthen the nation, and to glorify God. Who will take this work in hand and thus secure the gratitude of a long-suffering race and the Divine benediction?

THE FLIGHT IN THE DUSK.

BY PAUL PASTOR.

Late one autumn evening, as I was returning home from a stroll in the fields, my attention was arrested by a whistling sound high in air. I stopped to listen, and soon distinguished the peculiar noise made by the rapidly-vibrating wings of a flock of ducks, on an extended flight. They were too high above me to be seen in the thickening shadows, but I could follow their course by the

shrill rustle of their wings. They passed swiftly over me. It could not have been more than a minute from the time when I first heard them till they were lost in the distance. I knew that they would fly till late into the night — perhaps all night, if they found no sheltered and secluded body of water under whose shores they might rest until the morning.

There was a sort of inspiration in the thought to me. It seemed a good thing to be doing — a thing with courage and power and a certain nobility in it. It gave me a sense of littleness to think that I and my fellow-men were crawling home to our easy-chairs and slippers toasting by the fire, while these aerial travelers, with breasts cleaving the night, swept on and over the drowsy world.

What high impulse called them on their midnight journey? A flight so strong, so sure, so lofty, could not have been without its purpose. It was a purpose which dignified it, and made me feel so insignificant, as I stood in the brown grass and looked up toward those invisible voyagers of the night. I could not explain the feeling or answer the question then, but now I can. God was in the flight. The rustle of those unseen wings was a manifestation of His purpose, moving high above the heads of men to its fulfillment. It was a divine impulse that sent those ducks whistling southward through the November dusk. They obeyed the will of God revealed to them in instinct. It was a course no less glorious and adorable than the courses of the stars, because guided by the same Spirit of Wisdom. No wonder that humanity seemed small and contemptible, with all its selfishness, and easy weariness, and departure from the will of God, and forgetfulness of the high hehest which might exalt it even above the celestial spheres.

I thank God that I heard that flight in the dusk. It was a revelation to me of my own groveling selfishness and lack of noble purpose. Since then I have been called, through the grace of God, to make some pilgrimages in the dark; and I bless His holy name that I have not been permitted to shrink from His will. I am no longer troubled and ashamed when I see how His humble creatures obey. I can look up into the night now, and say with all my heart, —

"As all the shining systems, Lord,
Couch with their suns both day and night,
So may my thoughts and deeds accord
With Thy blest will, life's central light."

LETTER FROM NEW YORK.

EUROPEAN TRAVEL.

If Europe be not as familiar to American readers as the different States and Territories of their own country, it is not the fault of tourists and editors. All the descendants of European immigrants retain kindly feelings to the lands and peoples whence their forefathers came. The correspondence of editors — and not the least of ZION'S HERALD — while traveling in Europe, before or after the Ecumenical Conference, vividly presented the portions of the Old World they passed through as they appeared to New World eyes. The result, or one of the results, is that fresh floods of American tourists, with inundate Europe this year. Of this there is no rational complaint to be made. Foreign travel is an education in itself — provided the traveler be prepared to profit by it. Besides, it will wear off the sharp corners and accretions of humanity, which are invariably present where it has not been brought in contact with the comparatively strange and unfamiliar.

One member of the New York Conference, Rev. George Clark, accompanied by Rev. G. L. Thompson of the New York Conference, sailed recently for Europe, Asia, and Africa, intending to visit mysterious Egypt, revelatory Sinai, the hills and vales hallowed by the feet of the Son of God, classic Greece, prophetic Constantinople, and the Slav nations of eastern and northern Europe. Another minister is giving to the church his impressions of what he saw on a still more extended tour; still another sends us a notice of his marriage at the American Legation in Brussels. Verily, the "poor Methodist" ministers of Gotham and vicinity seem to be well-nigh ubiquitous.

More of them are going to swell the augmenting outpour of travelers. Mr. Cook, Captain Jenkins, Dr. Tourjée, Prof. De Potter, and clericons of lesser note send their tempting circulars into quiet studies and busy counting-rooms. Even the occupants of farm-houses curiously pry into their contents, and on a few public-spirited agriculturists, on rivalry and profit intent, mingle with the various crowds. Well, let them go, and bring back the best European knowl-

edge of farming, cattle-raising, manufacturing, preaching and teaching they can obtain. Such knowledge is worth all its costs. The nations are yet to constitute members of one great federal republic, of which the Bible shall be the organic law, and the Lord Jesus Christ the perpetual and many-crowned head.

Travelers who have dared the Atlantic storms on several different occasions prefer, as a rule, to vary the route. Such is the preference of your correspondent. Last fall he selected a route seldom traveled, and met with many queer and instructive experiences.

LIFE IN A GERMAN STEAMSHIP.

Anchor and Inman lines were old acquaintances. Why not make a new one of the Hamburg Packet-fahrt Actien Gesellschaft? The good ship "Frisia" of that line was not crowded, and the weather was seething hot. Nautical engineering had exhausted its resources in her construction. The hull is of teak, an oily East Indian wood that does not rust iron bolts at all (oak rusts them through in twelve or fifteen years); the masts and yards are of steel, and running rigging of iron, which is lighter, stronger, and more durable than hemp. The "Frisia" is laden with leather, cotton, lard, grain, organs, pianos, etc. She and her sister carry on a lucrative commerce with Uncle Sam, make 80 per cent. per annum on capital stock, but with German frugality divide only 10 per cent., and set apart the remainder for contingencies.

A most comfortable state-room all to one's self, and an opportunity to exercise halting linguistic acquisitions and to study manifold varieties of human nature — what more could be desired? Away we go, past the eighth wonder of the world, the Brooklyn Suspension Bridge, past Governor's Island, past Sandy Hook, into the broad Atlantic. Neptune is kindly, the rubicund Captain Kühlwein genial and gentlemanly, the cuisine cleanly, scientific and toothsome, and the passengers very willing to talk. Only two Yankees among the number, and one of them civilized — naturalized, we meant to say, but let it stand. These Germans talk English with wonderful fluency and grammatical accuracy. It is the first language they learn at school after their own.

Two of our fellow passengers go to visit Mecklenburg-Schwerin, a feudal grand-duchy of half a million people, where the sovereign governs and taxes at his own sweet will, and whose poor cannot migrate from one locality to another without consent of civic authorities or landed proprietors, and then only by giving satisfactory assurances that they will not become a public charge. The people emigrate by thousands, and the remainder wait, with true German pluck, for *Der Gross Herzog* to decide when to remodel the constitution.

Another German gentleman is a banana planter and exporter from Aspinwall, or Colon, on the island of Manzanilla, the Mexican Gulf terminus of the Panama railroad. What thrilling stories of snakes, horns, Indians, negroes, Chinese coolies, hybrid Spaniards, he brings from that hot, bizarre region! The Panama railroad, he says, was bought by a French company of the owners, among whom Trenor W. Park was conspicuous. He (Park) bought his stock at par (100), shared the dividend of 40 per cent. which the old company made by dividing the sinking fund, and then sold out to the French at 293, thus clearing over two million dollars. The purchasers find the climate to be unhealthy. The secretary of Lesseps died in a malarial and West Indian negroes; he brings from that hot, bizarre region! The Panama railroad, he says, was bought by a French company of the owners, among whom Trenor W. Park was conspicuous. He (Park) bought his stock at par (100), shared the dividend of 40 per cent. per annum.

Other laborers are at work in Aspinwall. William Taylor is lauded as a true apostle. So is the missionary, Mr. Latham, whom he has stationed there, and so is his missionary predecessor. Both of them did the German merchant aid with money to build house and school. For Mr. Latham he built a school at Monkey Hill on the mainland. Captain and merchant both know another man, formerly a Methodist minister, then a general, then a Congressman, then a foreign minister, now confederate with Guzman Blanco, president of Venezuela; but it is not in terms of praise that they mention him.

Many Israelites are here — German, Mexican, Austrian, Polish, Hungarian, American, etc. — material for another Pentecost. But one is a manufacturer of lard oil and stearic acid; another of whiskey in California, and is full of talk about bead oil, which, infused in distilled whiskey, enables said whiskey to pass muster as genuine cognac. Still another — *mirabile dictu* — is a Romish priest, who invited us to submit to the Pope; and yet another is an Austrian ex-soldier. Nearly all Israelites in Europe, it is said, are gamblers. We did not preach to them on Sunday morning. It was the first sermon delivered on any vessel of that line in three years — so it was said. They listened respectfully, but not one of the singers of song and opera knew "Old Hundred" or the doxology, and the preacher choired both alone. One of his German hearers was the present *schriftsteller*, or correspond-

ent, in New York, of the Hamburg *Fremden Blatt*, the Vienna *Neue Freie Presse*, and other papers. He was very appreciative, albeit he could not speak English. That appreciation assumed a queer form. He and an Israelite got up a dramatic entertainment in the saloon on Sunday evening, and invited the preacher to occupy a place of honor. The preacher could not see any honor in it. The correspondent (*schriftsteller*) felt troubled about his blindness, and assured him that it was the custom in Germany to spend Sabbath afternoon and evening after 3.30 p. m. in sports and recreations. He has since written what seems to be a very pious letter. So much for mis-education!

Thus the days pass — appetite improving, but not by use of raw ham, raw pickled fish, and *caviare*, which figure in the otherwise unequalled bill of fare. Ice-creams, cunningly contrived to resemble dishes of various fruits, mutton chops, etc., are very grateful. So, too, is the diversion occasioned by the stormy petrel, Mother Carey's chicken, which stumped itself by flying against the binnacle light. Smaller than a robin, three-clawed, web-footed, fire-eyed, he underwent handling without apparent fear, and, when tossed in air, flew off with graceful ease. The porpoises — hundreds of them in a day — tumble about the bows, and with rhythmic motion race with the steamer. Half a mile away on the starboard the sailors have harpooned one. They haul him, flapping and remonstrant, on deck. The flesh of the poor mammal, cut from its bones and cooked with salt, pepper, and onions, will make a welcome addition to the larder. Yes, pass in numbers.

By and other sights greet us. The Bishop's Rock light-house, on the Scilly Islands, recalls the mournful wreck of the "Schiller" and the loss of one hundred lives on Bishop's Rock, in May, 1875. The fog was so dense that no ray of light could pierce it; therefore the calamity. St. Mary's Mount, with four thousand or five hundred inhabitants, owned by an earl, next appears; then the village and castle of Mount Edgecumbe, and the town of Plymouth, whence sailed so many of the Puritan settlers of New England. Here passengers disembark, and here some tons of bullion — gold and silver — from Rocky Mountain strong boxes are landed. Coasting along the bold bluff of Albion for awhile, we next turn the vessel's head for Cherbourg, the great naval port of France, and break and repair one of the joints of the steamer's screw at the way. Good thing it didn't happen in a storm! The Channel Islands of Guernsey and Alderney — sole remnants of Norman possessions yet in English hands — are distinctly visible. So is Cape La Hague, where the French fleet was destroyed by the English and Dutch. Cherbourg, into whose harbor we enter to land mails and passengers, was intended as a place of refuge for the French navy. Its magnificent breakwater, tremendous fortifications, and largely artificial harbor, cost over a hundred million dollars. Improved artillery and torpedoes have modified its value. The French officials keep us waiting unnecessarily. Very polite are they, but it does not seem to be the real politeness that considers another's interests and feelings.

Away we go again — Albion's chalky cliffs, with Dungeness, Dover, Shakespeare's cliff, and the Downs, with its crowds of shipping, on the left. The highlands about Calais and the gray chateaux of beautiful Normandy have been in clear range of a good glass at one time or another during the day. Night brings other scenes, or rather the absence of them. The country, Hollowland — Hollowland — sinks below the level of the sea. The revolving light on Villefranche reveals only its proximity. Good night!

R. WHEATLEY.

CARLYLE.

BY E. A. WILKIE, ESQ.

[Concluded.]

Jane Welsh was a sensible, witty, good-natured, passionate genius. She had all the keen edges and bright flashes of a diamond. Her unmarried life had been amid social refinement and the elegancies of comparative wealth. Numerous suitors had vied in celebrating her beauty and in competing for her hand. She was the "Flower of Haddington." Her coquetry had not spoiled her. She liked to be adored, but she aspired to something higher. She studied, and, what was more to the purpose, she thought. But she lost no touch of femininity. Her coquetry must have been exasperatingly attractive to Carlyle, who knew her worth, but knew how hard it would be for him to win her. Her first passion was for Edward Irving, whom Mr. Froude says she truly and deeply loved. I cannot but feel that the biographer exaggerates the depth of this affection. Certainly, Jane Welsh did not come to Carlyle as a broken-hearted, languishing maiden.

Well might Miss Welsh hesitate to bind herself indissolubly to a man whom

she judged so keenly as she did Carlyle. Her vision was obscured by no romantic fancies, by no rosy glow of sentimentalism; and she must have been

trebly blind not to have been enlightened by Carlyle's own letters and conduct. He told her he was a man "gay ill to live w/ — his mother's testimony; that he was irritable, nervous, dyspeptic, vain, passionate, but withal a man. And as such she chose him. Her opinion of him found full expression in a private letter to a friend of hers only a short time before her marriage: "He is among the cleverest men of his day, not the cleverest only, but the most enlightened; he possesses all the qualities I deem essential in my husband — a warm, true heart to love me, a towering intellect to command me, and a spirit of fire to be the guiding star of my life . . . Such, then, is this future husband of mine — not a great man according to the common sense of the word, but truly great in its natural, proper sense; a scholar, a poet, a philosopher, a wise and noble man, one who holds his patent of nobility from Almighty God, and whose high stature of manhood is not to be measured by the inch-rule of Lilliputs. Will you like him? No matter whether you do or not, since I have in the deepest part of my soul."

Her choice was purely voluntary. It was not constrained by circumstances or by any unbecoming dominance of Carlyle's intellect. He wrote her repeatedly with the most frank and noble magnanimity that he knew the sacrifice he was asking her to make, and without bitterness would freely release her from any relations to himself save those of their old-time friendship. Mr. Froude says she should have taken him at his word; that he ought never to have married; that he did not love her. Certainly, that love awoke at the last, or else the passionate cry of the "Reminiscences" is but a stupendous hypocrisy, and that, too, from the pen of a man who, his biographer says, never knowingly uttered an untruth. Their married life undoubtedly had in it much which was bad. Near the close of it Mrs. Carlyle said: "I married for ambition. Carlyle has exceeded all my wildest hopes ever imagined of him — and I am miserable." She had to undergo the petty annoyances of domestic duties to which she was unaccustomed; she missed the intellectual companionship she had hoped to enjoy, and found herself becoming a confirmed invalid as her husband slowly grew in fame. Carlyle was quick to vent his impulsive disgust at household discomforts; and many a sharp retort must have flashed back from the keen intellect of Jane Welsh. It seemed to natural to him that she should toil as his mother had done, without the guidance of any especial praise. Much of her suffering she, with a noble reticence, kept from him; but much he should have seen and have alleviated. He saw at last the completeness of her sacrifice, when, alas! that his utmost sorrow could do was to echo the old Scottish cry of desolation, "Wae's me! Wae's me!" and to the last years of his life, whenever he passed the spot where she was

Miscellaneous.

ENTIRE SANCTIFICATION.

Views of Dr. Pope and of Dr. Steele
Compared.

BY REV. E. S. STACKPOLE.

A new Gamaliel has appeared among us in the person of Dr. W. H. Pope, whose *Compendium of Christian Theology* has been adopted as in some sense a standard of doctrine for the rising generation of preachers. It is the aim of this article to set forth his views on one of Methodism's distinctive doctrines—entire sanctification—comparing therewith in some important particulars the views of Dr. Steele, the ablest and truest living exponent of Wesley's method of teaching upon that subject.

1. What is entire sanctification? It is viewed negatively and positively. Negatively it is "the complete destruction of sin in the nature of man"; positively it is "the entire consecration of the soul to God." The result of both is a state of holiness issuing in a life of Christian perfection.

1. In discussing the first element of entire sanctification he makes use of the most emphatic terms. He declares it to be "the full eradication of sin itself" (Vol. II, p. 64), "the internal purification which cleanses from all sin" (II, p. 397), "the deliverance of the soul from all that is contrary to the pure service of God in His shrine" (II, p. 401). This deliverance is "from all sin," whether it be its guilt before God, or its power in man." The body of sin is "altogether abolished," so that "there cannot be service since there is nothing wherewith to serve" (III, p. 46). "Sinless Himself, He makes His people sinless," and again: "Scripture presents a sinless state as actually attained in this life" (III, p. 49). He shortly after guards the use of the word "sinless" by saying: "Those who are unsinning in the gracious estimate of God, neither think themselves, nor desire to be thought, sinless in the uttermost meaning of the word" (III, p. 57).

Here he defines his previous use of the word sinless as meaning unsinning in the gracious estimate of God. He is perfectly Wesleyan in rejecting the word and then repeatedly using it. With Wesley's definition of sin, which is a strictly philosophical one—"a voluntary transgression of a known law"—there can be no objection to the phrase, "sinless perfection."

The quotations made from Dr. Pope bearing upon the entire extirpation of sin from the believer's nature, convey an impression somewhat different from the single passage quoted by Dr. Crane in his article, "Sanctification," in *McClintock and Strong's Cyclopædia*. He says: "Dr. Pope teaches that after the highest point is attained, there still remains 'something of the peculiar concupiscence or liability to temptation, or difficulty with evil, which besets man in this world.' This language alone seems to imply that some traces or rootlets of inbred sin remain in the wholly sanctified nature, but Pope expressly disavows this in immediate connection with the passage quoted (III, p. 47), and elsewhere declares this 'concupiscence is not sin, but the fuel of it always ready to be kindled;'" while the entirely sanctified believer is "as touching his relation to Christ and in Christ without spot and blameless" (III, p. 59). He elsewhere distinguishes between "original sin" and "inbred sin." The former is objective, belonging to the race and transmitted to the end of time. The latter is subjective and personal, "the principle in man that has actual affinity with evil," and "is abolished by the Spirit of Holiness indwelling in the Christian when His purifying grace has its perfect work." No Methodist asserts more emphatically the entire eradication of inbred sin from the perfect believer than does Dr. Pope. By eradication we are not to understand the "removal of anything infused by sin into the essence of the spirit or soul. The regenerate or wholly sanctified fervor has not a new nature, strictly speaking, but the old nature renewed, and become partaker of the divine nature" (III, p. 11). If some who discuss the eradicator and repressive theories of sanctification would reflect upon this truth, it would lessen debate. By eradication of inbred sin is simply meant such a complete transforming or renewal of man's sinful and unnatural nature as to make the whole current of his activities, thoughts, purpose, imagination, sensibilities, and volitions flow spontaneously in harmony with, and not counter to, the divine will.

This work is not completed in regeneration. He speaks of sin as reigning in the unregenerate, co-existing with the new life in the regen-

erate, and abolished in the wholly sanctified (II, page 64). He declares that Scripture represents "the figurative old man as living simultaneously with the new, though only as a doomed and superfluous offender" (III, page 49). These words show him to be in harmony with almost the entire body of Methodist teachers upon this point, notwithstanding a lone voice here and there has been raised against it.

2. The positive element in this work of entire sanctification is "the Holy Spirit's consecration to God of what is dedicated to God by man." He uses the word "consecration" in a peculiar, English sense. Instead of making it the work of the believer, he makes it the sole work of the Spirit. The instrument of this consecration is the love of God shed abroad in our hearts by the Holy Ghost given unto us. To be entirely sanctified is to be *filled* with the Holy Ghost. Here his teaching agrees with Dr. Steele's, though Steele is far more clear and explicit.

3. Is sanctification gradual or instantaneous? In Pope's view it is emphatically gradual. Entire sanctification is the end of a process, and this process is almost always a protracted one. It is gradual as to the negative part, the destruction of inbred sin, and here his Scriptural argument is very weak, based upon those passages alone which exhort to the crucifixion and mortification of the flesh. "Crucifixion," he says, "is a gradual mortal process." That at the utmost only goes to prove that the destruction of inbred sin may be as gradual, i.e., the work of a few hours or days, not of a long series of years; and to "mortify" means in Scripture to kill outright and not to "weaken down to extinction." It is gradual, also, as to the positive part. The effusion of the Holy Ghost is not a pentecostal visitation superadded to the state of conversion (III, page 64), but a protracted and generally unconscious process, "keeping pace with the co-operation of the believer." "The final and decisive act of the Spirit is the seal upon a previous and continuous work. The processes may be hastened and condensed into a short space; they must be passed through as processes." Here he softens his expression as to the gradualness of the work. Again he says: "There is no restraint of time with the Holy Ghost. The preparations for an entire consecration to God may be long continued or they may be hastened" (III, page 44). Pope insists again and again upon the progressive character of sanctification, almost always implying that it is the work of many years. The passages just quoted are the only ones that intimate that the work may be shortened. He gives no encouragement to the new convert to expect it now. Herein he differs most widely from Wesley and Steele. Pope says it is not "pentecostal visitation" of the Spirit; Steele makes entire sanctification and the baptism of the Holy Ghost identical: "We understand the baptism, the anointing, the fulness, the abiding, the indwelling, the constant communion, the sealing, the earnest of the Holy Spirit, are equivalent terms, expressive of the state of Christian perfection" ("Love Enthroned," page 101).

With Pope the effusion of the Spirit is gradual and usually unconsciously received; with Steele it is instantaneous, and the recipient of it is more intensely conscious of it than of any other event of his life. Of course Pope allows, as every one must, that the completion of the work, "whether in death or life, is a critical and instantaneous act;" but he at once puts an extinguisher upon the believer's just interest just kindled by declaring that it is usually known only to God. In fact, it is the "fading away of sin out of our natures," "its gradual depression to its zero or limit of nonentity." With Steele sanctification is the destruction of sin by the breath of His power. With Pope the operation of the Spirit is as the gentle dew silently distilled; you need not much expect any other manifestation. With Steele it is the rush of a descending torrent, when the windows of heaven are opened and the divine nature" (III, p. 11). If some who discuss the eradicator and repressive theories of sanctification would reflect upon this truth, it would lessen debate. By eradication of inbred sin is simply meant such a complete transforming or renewal of man's sinful and unnatural nature as to make the whole current of his activities, thoughts, purpose, imagination, sensibilities, and volitions flow spontaneously in harmony with, and not counter to, the divine will.

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erate, and abolished in the wholly sanctified (II, page 64). He declares that Scripture represents "the figurative old man as living simultaneously with the new, though only as a doomed and superfluous offender" (III, page 49). These words show him to be in harmony with almost the entire body of Methodist teachers upon this point, notwithstanding a lone voice here and there has been raised against it.

3. The positive element in this work of entire sanctification is "the Holy Spirit's consecration to God of what is dedicated to God by man." He uses the word "consecration" in a peculiar, English sense. Instead of making it the work of the believer, he makes it the sole work of the Spirit. The instrument of this consecration is the love of the

Living Word . . . Father of the only begotten Son. There is one Lord, the image and likeness of the head, true son of the true Father. And there is one Holy Ghost, having his existence from God, and being manifested by the Son; in whom is revealed God the Father . . . and God the Son—a perfect Trinity, in glory and eternity and sovereignty, neither divided nor estranged."

So also Tertullian, of the second century, gives in "Prescriptions" a similar formula that he calls "The Rule of Faith;" and in tract "On the Veiling of Virgins," he says:—

"The rule of faith is one and universal, sole, immovable, and unalterable, viz.: Belief in one God Almighty, Creator of the world, and in His Son, Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, raised from the dead on the third day, received into heaven, now sitting at the right hand of the Father, about to come to judge the living and the dead, through the resurrection even of the body."

From these several statements it seems evident that the Apostles' Creed is not unmeaning of the fact that in Dr. Torsey's retirement, not only our own beloved institution, but the public, are hereafter to lose the services of one of the most successful and popular educators in the country—one who has long stood in the front rank of his profession and exerted a wide-spread influence in the educational world.

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3. That among the many noble, self-sacrificing men who, during the last half-century, have contributed of their labor, their money and their influence in the elevation of our institution to the high rank which the seminary and college now holds, Dr. Torsey occupies a prominent and unique position.

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ZION'S HERALD.

WEDNESDAY, JUNE 21, 1882.

Long prayers, though often suited to the needs of the soul in some of its states, are not necessarily effectual because they are long. Earnestness, spirituality, faith, though they find a place in brief expression, are preferable to length joined to cold indifference. Wesley's words contain the key to successful prayer when he says, "Whenever thou attempt to pray, see that it be thy one desire to commune with God. . . . to pour out thy soul before Him." Be sure, O thou that prayest, that when any soul pours out its sincere desire to God in simple faith, God hears that prayer and will answer it in His own way.

The man who is held in chains by some ignoble sense or selfish passion feels self-degraded whenever he ventures to scan himself in the glass of reflection. Hence he refuses to look into it, and turns the face of that tell-tale mirror to the wall. He will not reflect. But he who, faithful to his own highest interests, after discovering his degradation, resolves to break his bonds, is a wiser man and contends for nothing less "Than that the soul, freed from the bonds of sense,"

And to her God restored by evidence

Of things not seen—drawn forth from their recess.

Root there, and not in forms, her holiness."

He thus becomes one of that noble band of saints in heaven and saints yet on earth,

"who with Christ's word

Informed, were resolute to do His will

And worship Him in spirit and in truth."

A good illustration of the liberality of "Liberalism" is furnished by the founders of the western town of Liberal as reported in the daily press, which has for one of its fundamental laws the exclusion of professedly Christian people of all denominations. We have heard of the "blue laws" of Connecticut, and the laws of Quakers and Baptists have been a standing reproach to the Puritan fathers; the Mormons, we believe, used to object to the existence of Christian churches in Utah; but it remains for "Liberals" to go to the extreme of refusing to allow any Christian to own land in their community. We have heard it said that of all bigots the "Liberal" was the most bigoted, as the opposer of Christian dogma is the most dogmatic. We can assure the leaders of the "liberal" colony, that whether their community is very select or not, at least it will never be crowded. Attempts of this kind have been made before, but they have not been successful. Truly liberal men, though they may be doubters or unbelievers in Christianity, will not gravitate to that kind of association, and even liberal "Liberals" somehow generally find Christian institutions and influences morally beneficial to children and youth.

Some of the methods resorted to by churches to raise money for their support are at best questionable, while others it is safe to say that all the good secured by them is nothing compared to the evil which they produce. The Roman Catholic Church is probably the least scrupulous of any in this particular, not hesitating, when in need of funds, to resort to chance operations which are nothing less than downright gambling, and to dramatic entertainments constituting a theatre as much as any that are placed upon the stage. It were surely much to be desired that our Protestant churches would be more exemplary and consistent in this matter, and avoid such causes of offense and injury to the truth. But, unfortunately, they are not always so, and of late the laxity of some in this direction has become more frequent and pronounced. The secular papers report the recent case of a church in Iowa, which, in order to raise money, lit upon the novel plan of selling by auction all the girls in the church. But in order to avoid jealousies and all ill-feelings among the fair ones, they were put up for sale wrapped in sheets, so that the bidders might not know for whom they were offering their money. When at the close of the sale the unveling took place, there was a ludicrous scene of mingled amusement and vexation. It would be speaking leniently of such a

performance to call it improper; it would doubtless be nearer the truth to say it borders upon indecency; and it would be safe to say that the church which could permit it, is far more in need of piety than of money, however much it may need the latter. It were far better for churches to be over-scrupulous in such things, and to avoid even the appearance of evil, than thus to ally themselves with the world, compromise with sin, and lose their power to win men to the Cross.

A CHRISTIAN EDUCATION IN ITS RELATION TO LIFE.

There are one or two very important facts that even Christian parents overlook when considering the relation of religion to the well-being of their children. They admit, of course, in theory that it is incomparably the supreme interest; of infinitely greater importance than all worldly success in professional life or business; but who of Christian parents is disposed to look upon it as one of the most effective of all educational elements, and one of the highest sources of inspiration to the widest success in all worthy lines of human ambition?

There is nothing that so immediately awakens all the intellectual powers as the birth of the divine life in the heart of a youth. It brings the developing soul in contact with the highest and most active thought in the universe. It awakens both a sense of responsibility and a quick apprehension of the claims of duty. It sets the heretofore somewhat torpid mind on fire with the strongest and holiest desires, and arouses it to its utmost capacity with the sublimest thoughts. We have known too many instances to be enumerated of young lads and girls, up to this hour, quite purposeless in their lives, never having given a thought to any serious plan of preparation for coming years, looking upon school studies as a most wearisome burden, to be thrown off at any time with delight, and to be closed with a shout of emancipation; making no progress, gaining nothing from text-books, forgetting what was passed as soon as new studies were entered upon, really knowing nothing intelligently, although the intellectual powers had been somewhat developed by contact with teachers rather than books—we have known such persons, when touched by the Holy Spirit and melted to penitence, to rise in the warmth and light of a new spiritual life, new creatures intellectually as well as morally. We have in our mind now a quite young man, who had an inveterate distaste of school, and upon whose mental powers school studies had made but the slightest impression—a subject of peculiar anxiety and almost shame to his family—who, when awakened to sincere prayer and an apprehension of eternal verities, was seized with an irresistible desire for study. His lips had been opened by the depth of the newly-awakened love for his Master. He began to speak of Him in religious and other circles. This greatly quickened his thoughts and developed slumbering powers of which none, heretofore, had believed him to be possessed. Now he wishes to leave the store into which he had passionately pleaded to be permitted to enter, and to return to school, that he may prepare himself for greater usefulness in his coming manhood.

No lad will accomplish much in school until the man within him is fairly roused. The reason why many young pupils of schools, who have been through all the classes, seem at the close of their course to know so little even about the subjects of their text-books, is because their minds have really never been aroused. No spark has kindled the soul into a living flame. It is only when the real value of an education begins to dawn upon the mind of the child; when there is a desire from within for acquisition, and not simply compulsory force from without, that any marked mental development will be seen. There is nothing like the divine spark to accomplish this object, and it brings with it a high and solemn sense of duty. It is not simply the wish and pride of the parent that it now to be met, but the will of God and the voice of the Master.

But parents connect this divine life almost solely with the ministry. If in one of our Christian schools a child is converted, the pulpit or zemana work is at once thought of. Here, indeed, our pulpits and our missions find their exhaustless supplies. Hundreds receive their call to a heavenly mission while enjoying not so much the intellectual training, as the spiritual opportunities, of our excellent Christian academies. But this grace has no more necessary relation to the pulpit and to heaven fields than to the professional and business life at home. The trouble with most of our young people is that they do not know what to do with themselves. They have not felt the presence of the hand of duty, or heard the call of God. They do not know whether they wish

to study longer, to go to college, to learn a profession, or to go at once into business. After making a choice they regret it, for it was founded upon no principle, and think of something different as preferable. Now the birth to newness of life at once aids in settling the question. The ordering of life becomes a matter of prayer, of consideration under an invisible but searching and loving Eye. Providential indications are sought. There is a consecration to duty whenever God directs, and thus calmed, settled and inspired, the young student is not long left in painful doubt as to the course he should take.

All this shows us the inestimable blessing to the parentage of the church and to its children of our precious religious schools. How many thoughtful lads have been quickened into intellectual life during seasons of religious interest in these institutions! Every department of church work, and all lines of business, show the results of this. Hundreds of our lawyers, physicians, teachers and conspicuous mothers of families, received in them the first clear impression of the significance of life and the true idea of living. Herein these schools have a great advantage over all purely secular institutions—an advantage not moral alone, but intellectual and economical.

LONDON LETTER.

We are again in sorrow and sadness owing to death coming into the ranks of our useful men in the ministry. One of our foremost Methodist ministers, Dr. Gervase Smith, has been called to his reward, at the age of sixty-one. Out of four presidents of the Conference who successively occupied the chair in 1872, 1873, 1874, and 1875, he was the last; and they have each been called to the reward in heaven in the order of their official appointments. It is a solemn warning to our prominent officers in the church, that each of these brethren have had their deaths hastened by over-anxiety and over-work in the positions they were called to occupy. Three of them, Mr. Wieseman, Mr. Perks, and Dr. W. M. Punshon, were secretaries of the Wesleyan Missionary Society; Dr. Smith was secretary of the Metropolitan Chapel Building Society. He and Dr. Punshon were friends from boyhood; they were at the same school in early days, and then began an affectionate attachment which grew with their years, and is now consummated in heaven. Dr. Smith was born in Derbyshire in 1819, and was well educated, although his father was in humble circumstances. Converted in early life, he became a Methodist local preacher in his teens, and while studying law his friends believed him called to the work of the itinerant ministry. He was one of the earliest admitted students at the Didsbury College, as he was previously one of the earliest scholars in the Sheffield Proprietary College. He was the first of the pupils of those institutions to be placed in the chair as president of the Conference. He began to travel in 1844, and till the year 1870 he was appointed to some of the most important circuits in Methodism. He was as much appreciated as a lecturer as he was in the pulpit; and though he did not make much use of his pen, yet the few biographies he published and his lectures show the capacity he had for writing had opportunity offered. His reports of the fund he represented for ten or eleven years will be long valued for the important information they contain and the business tact they display.

He visited Canada twice as representative of the English Conference, and traveled over parts of the United States and preached in many Methodist churches. He performed the same service in Australia, partly, it was hoped, to recover his health; but incessant business toil in helping forward the Lord's work gave him no rest. Before he had vacated the president's chair ten months, in a letter I had from him, he said his health was seriously broken, but he hoped to be able to work a little longer for the Master. The work of the president of the Conference during the year of office breaks down the health of nearly all of them late years. Dr. Smith died at Highbury, April 22, 1882, the week after Easter; Dr. Punshon died just before Easter, 1881. They were not long parted. He was present one afternoon at the Ecumenical Conference and sat near the writer, but he was so feeble he could neither speak nor be spoken to.

The evening before Dr. Smith's death, a brother minister, Rev. Robert Staunton Ellis, one of his near neighbors, passed away somewhat suddenly of the same disease—paralysis. He had been nearly forty-two years in the ministry, having commenced the itinerancy in 1840,

and has been located in twenty English circuits. He was not a prominent preacher, but did good, honest, earnest work according to the capacity with which he was endowed. He became a supernumerary in 1877, and employed his pen in preparing a comprehensive sketch of the "Life of Hippolytus," a Protestant reformer in Rome in the third century. This was printed in the *Wesleyan Magazine* in 1878. He was a careful reader and observer, a diligent student and useful pastor. He had nearly completed sixty-nine years.

On the day the two brethren previously named were laid quietly to rest, another preacher, Rev. James Osborn, younger brother of the president of the Conference, was called to his reward. He was born at Rochester, Kent, in 1810, was religiously brought up by earnest, godly parents, devoted Methodists, was converted in early life, became a local preacher, and entered the itinerant ministry in 1836, seven years after his brother. During the forty-five years of his ministry he traveled in fifteen circuits with general acceptance, but his talents were not equal to those of his elder brother. He was a fair preacher and a diligent student, taking delight in studying old Methodism and the Methodist literature of the last century, but did not put his acquired knowledge to any practical use. In 1873, having traveled three years in Southampton, he settled there as a supernumerary, and there he died in peace, April 28, 1882, aged 72 years.

Since then, another and more prominent minister, Rev. Charles Kendall, president of the Primitive Methodist Conference, has died during his year of office. He was at the head of the list of delegates representing the Primitive Methodist body in the Ecumenical Conference. Born at Ashby, Leicestershire, in 1818, he was one of ten sons, six of whom entered the Christian ministry, four of them Primitive Methodists. Converted in early life, he was some time a useful local preacher, and at the age of twenty-one entered the itinerant ministry in 1838 in the Hull district. The whole of his long ministerial life was spent in that district. He was a useful and successful preacher, a faithful pastor, and diligent student. His preaching was plain, forceful, and evangelical, keeping the doctrine of free salvation for all, by faith, to the front on all occasions. He was in labors more abundant, and as well known in the families of the members as he was in the pulpit. His mild, conciliatory disposition kept his circuits in peace. He was trusted and beloved, and died at Hull, of heart disease, on May 5, aged 63 years.

In the annual visitation charge at Eccleshall, North Stafford, the Venerable Sir Lovelace Stamer, archdeacon of Stroke-on-Trent, referring to the Salvation Army movement, said that the Salvation Army, whose work deserved to be watched with interest and sympathy, as well as to see what would come of it, claimed to have already 13,393 efficient speakers. Perhaps these would not acquit themselves to the satisfaction of refined and educated audiences, but it was not with such that they had to do. They spoke in language understood by their hearers, and they were moving the hearts and rescuing from sinful habits thousands whom the church had hitherto failed to reach. One of the church bishops in conversation a few days ago, spoke in most commendable terms of the work of this religious Army, and several members of the House of Lords are pledged to give them all the help and encouragement they can. On Saturday, May 13, over a thousand members of the Army met at Clapton, north of London, to celebrate the opening of their great college, or hall, a large pile of buildings erected early in this century as a girls' orphanage (now removed into the country), costing to build \$250,000; and General Booth has bought the property for \$75,000, and has expended in repairs and alterations nearly as much more, and a large portion of the money is given or promised. The opening services began with a whole-day meeting on Saturday, followed with all-day meetings, Sunday, May 14, to be continued with meetings day and evening every day during the week. The patience and endurance of the Army under provocations from ungodly men, have secured for them patronage in the highest places in the land—the Archbishop of York, members of the House of Commons and House of Lords. The amount of good the Army is doing among the lowest grades of men and women is astonishing, and the fruits remain; only a small percentage of their converts, no matter how bad they may have been, return again to their old habits. The reason is, every one capable of being usefully employed, is at once set to work in

the Army to gather in others of their class. This new large institution is to be used as a central home and training school, so as to raise the mental and spiritual standard of the Army. One of their most prominent doctrines preached daily is holiness, and keeping to that high standard, they must succeed.

It was a rare sight to look upon so many whose names have become prominent in American literature. The venerable Whittier held a constant court in his corner, and all pressed forward to grasp his hand. He is still as straight as a cedar. Age sits easily upon him, and his smile has the same quiet benediction in it. He is the ideal "Friend" in outward appearance and bearing, and only breaks from the conventional calmness when wrong awakens the fires of his heart and inflames the lines that flow from his pen. Three Beechers—Edward, Charles and Henry Ward—with children and grandchildren of Dr. and Mrs. Stowe, Mrs. Beecher Hooker and Perkins, Dr. O. W. Holmes, Alcott, the still lingering sage of Concord, Miss Phelps, Mrs. Burnett, Mrs. Whitney and Miss Bates, Dr. Asa Gray, Howells and Edward Atkinson, Judge Tourgee and Aldrich, with scores of others almost equally noted, mingled in the company of several hundreds which the occasion brought together. After a period of introduction, a delightful social enjoyment of the rarest society, and, what is an important element in a long reception, an abundant and rich collation, the company gathered under a large tent for the flow of wit and reason. The finest music had meantime added to the enjoyment of the company and interspersed the speaking that followed. The singing of happy selections by Mrs. Allen was a charming diversion between the literary numbers of the programme. Mr. Houghton was particularly happy in his introductory address, presenting in a chaste and very impressive manner the claims of the guest of the hour to the honors so readily awarded her. Poems were read by, or from, Whittier, Dr. Holmes, Mr. Trowbridge, Miss Phelps, Mrs. Whitney and Miss Bates. Henry Ward Beecher was at his best in responding for his sister, and Edward spoke with much force upon the significant prophecy of Mrs. Stowe's success in reference to woman's position and influence in the coming years. Judge Tourgee and Mr. Atkinson made capital short addresses. The whole audience arose when Mrs. Stowe was formally introduced by Mr. Houghton. She spoke a few very quiet, tender, devout and grateful sentences. The closing one, sufficiently characteristic, awakened the enthusiasm of the tent—"Everything that ought to happen is sure to happen!" Many felt as they glanced around that remarkable company that they would never all meet again. Two who would have been there if living and able—Longfellow and Emerson—had already led the procession, and the remainder tarry only for a day.

Mr. John Nelson Darby, one of the leading men among the Plymouth Brethren, died on Saturday week at Eastbourne, at the advanced age of 82 years. He was of Irish descent, distinguished himself at college in Dublin, and then entered the church. He became the leader of a dissentient party among the Brethren called after him "Darbyites." He published several works and a revised version of the New Testament in furtherance of their opinions. He had outlived his popularity, if not his usefulness.

Bishop Ryle, speaking recently at a meeting in Liverpool in furtherance of the Continental and Colonial Church Society, strongly urged that men should not be sent out because they were clergymen, but they must ascertain if they were really sixteen ounces to the pound, downright representatives of the Reformed Church of England, and whether they would preach the whole Gospel and nothing but the Gospel. He said such action was now necessary, seeing that within a few years three hundred of their clergy had gone over to the Church of Rome.

The Caxton Memorial windows in St. Margaret's Church (adjoining Westminster Abbey), where Caxton was interred, and near which he set up his press in the year 1472, subscribed by members of the printing trade, was unveiled on Sunday, April 30. Rev. Canon Farrar, who preached on the occasion, tool for his text the words, "Let there be light."

GEO. JNO. STEVENSON.
London, May 16, 1882.

Editorial Items.

Such a gathering of literary notabilities is rarely assembled as met last Wednesday on the beautiful, elm-shaded grounds of ex-Gov. Claffin, at Newtonville. Hon. H. O. Houghton's well-known book-firm have twice celebrated the seventieth anniversary of leading writers of their *Atlantic Monthly*—Messrs. H. W. Longfellow and Dr. O. W. Holmes. This time they provided, at the charming country-seat of the Claffins, an elegant reception for Mrs. Harriet Beecher Stowe, who has reached and passed the common limit of human life, but bears her age with remarkable gracefulness—the whitened hair and somewhat subdued vivacity of an earlier period being the only apparent symbols of her advanced years. Age has added to, rather than taken from, the attractiveness of her face, and her voice is as clear and musical as ever. It was a double celebration—a worthy and beautiful testimony to a successful author, and an anti-slavery jubilee with many of the significant names of the heroes of the early struggle represented in it. The moral flavor of the service gave a depth and tenderness to it, that would not otherwise have been developed by the occasion. While the many noted literary labors of Mrs. Stowe were properly mentioned, each speaker dwelt with special emphasis upon her marvelous inspiration in "Uncle Tom," its effective agency in the great work of printing embossed books—over one hundred thousand dollars having been raised for this purpose.

The pupils in the varied programme

acquired themselves admirably, evincing their thorough training and natural ability. Literature, music, poetry, art and science each had a place. One pleasing feature was a graceful original poem read by Mrs. Agnus. The exercises lasted over three hours, and at the close diplomas were awarded to four young gentlemen graduates. It was a memorable occasion.

We have little time and less taste for pure works of fiction. In our day, however, both philosophy and history are embodied in novels, and social science, manners, morals and religion are often aptly taught and illustrated in story.

On our way to an academic

trustee meeting we begged the hours

with Miss Noble's very popular volume

— "A Reverend Idol."

It is an honest

criterion of interest to say that the

hours and the cars never seemed to

move more rapidly than on this trip.

We were only conscious of their passage

as we reached prominent stations.

We do not like the name of the book.

It gives you a wrong impression.

You would suppose it was intended to picture the self-conscious character and bearing of a popular and spoiled sensational preacher.

But the volume has no such purpose,

and cheap missionary weekly of his periodical; \$2 a year.

The interesting article, first published in the *Independent*, then enlarged to a lecture, by President W. F. Warren, S. T. D., LL. D., entitled "The True Key to Ancient Cosmogony and Mythical Geography," has been published in a neat pamphlet by Ginn, Heath & Co., and rendered more easily apprehensible by illustrations.

A very pleasant social incident occurred at Newton Centre on the 13th inst., on the pleasant grounds of Avery L. Rand, esq. One of the fairest days of the early summer, under the trees, in the presence of a large company of friends, Mr. Charles A. Richardson of Chicago was married to Miss Emma C. Rand, daughter of the late Geo. C. Rand. Rev. D. L. Farber, D. D., was the officiating clergyman, assisted by the editor of this paper.

Albany College, Meadville, Penn., holds its anniversary June 24-29. Dr. Bugbee its president preaches the Baccalaureate, on Sunday, the 25th. Dr. J. E. Turchill delivers an address in the evening. The oration before the literary societies is by Judge Albion W. Touron. Hon. Neal Dow delivers an address before the Y. W. C. T. U. of the college. The programme is rich in intellectual entertainments.

We are indebted to President Payne for a copy of the catalogue of Ohio Wesleyan University for 1881-82. This institution is enjoying great prosperity under its present head. The past year has been a successful one every way—statistically, intellectually and morally. The whole number of enrolled students, in all departments, is 672. It has a large and able faculty, and its graduated students of both sexes are to be found in all conspicuous stations throughout the land.

We always read with deep interest the reports of our institutions for the speechless and blind. The pioneer in this country for the Deaf and Dumb is the American Asylum at Hartford. It makes its sixtieth annual report. It has had 219 pupils the past year, and an average attendance of 180. Massachusetts leads the largest number of pupils (71), and Connecticut next (62). The Principal makes a very thoughtful and interesting report upon the progress and present condition of deaf mutes instruction in the country.

Centenary Church, Chicago, over which Dr. Thomas presided when he was expelled from the itinerancy, and to which Dr. A. C. George was sent as a successor, has since that event enjoyed remarkable prosperity. It is now in the midst of great jubilation over the entire extinction of a large and troublesome indebtedness. Nearly \$200,000 have been raised for this purpose. Under the chairmanship of Bishop Merrill, a very pleasant meeting was held by the church in view of this glad consummation. We congratulate the excellent Doctor and his vigorous people, and give thanks in their behalf to God. This is a glorious, debt-paying era.

"The year of jubilee has come."

Affairs grow even more serious in Egypt. Blots are constantly breaking out. Over two hundred and fifty Europeans are said to have been murdered in one. The foreign population is leaving almost in a body, many uttering their property in their fear for their lives. English, French, American and Italian squadrons are now near Alexandria to succor their several nationalities. A small Turkish army is said to be on its way sent by the Sultan to aid in preserving order; but the Egyptian army, with the populace, threatens to resist the force of the Sultan. It is difficult to foresee what the outcome will be.

Rev. Wm. A. Loyne, pastor of the People's M. E. Church holding services in City Hall, Manchester, N. H., sends out a moving appeal for aid in the construction of a chapel in the north part of that city. They have already a well-furnished parsonage, a good site for a church edifice, and the foundation laid and paid for. They have also a subscription of \$1,100. If they can take this \$2,000, they will feel justified in starting their building. They have the sympathy of leading citizens of Manchester and the good will of the other church, which is putting forth every effort for its own new edifice. Any aid, however small, will be thankfully welcomed by the pastor and trustees.

Mr. Bragdon places upon our table by the most elegant academic catalogue that we have seen. It is quite a work of art, and may properly rest upon the centre table as a permanent ornament. It has twelve beautifully executed illustrations of Lasell Seminary outside and within, and of the peculiarly attractive scenery around it. This is the thirteenth annual publication. The institution has just passed through a brilliant series of anniversary exercises, of which we shall have a full report. It was never more prosperous and never doing better work. We do not wonder that its rooms are crowded and boarding-places have to be hired outside. Mr. Bragdon is a host himself, but is also a genius in surrounding himself with a corps of accomplished teachers.

Some dozen years since, the Cornell M. E. Church commenced as a Sabbath-school in a vacant store on Second Avenue near 77th Street, New York City. The writer had the privilege of preaching some of the first sermons when the mission was opened. It has since had a fine chapel built, and now determines to commence a church edifice. The children started out with subscription papers, and aided by their parents obtained \$12,000. Other friends subscribed \$10,000 more, and thus propose at once to build. It is the most vigorous evangelical movement we have ever known. Rev. W. W. Bowditch is now its pastor. Success to such earnest workers!

The Report of the Boston Young Men's Christian Union, which gives a condensed account of the work of the Union in its various departments—benevolent, educational, religious, social, physical, and others—is ready for distribution to members and friends of the Union. Copies may be had at the rooms, or will be forwarded by mail or otherwise to parties who may address W. H. Baldwin, President, 18 Boylston Street, Boston.

At the anniversary exercises of the Maine Wesleyan Seminary, Kent's Hill, the prize speaking was interspersed with the admirable rendering of several beautiful songs by Mrs. Seville D. M. Winton of Boston. We rarely hear a sweater or more cultivated voice. Her services will be found a great delight whenever required for an evening's entertainment.

Meridian Street Church and Bethel.—Rev. Dr. Thayer receives everywhere a kindly welcome. Dr. John L. Swift, of Boston, delivered a very effective and spiritual address last Sunday afternoon.

Lynn District.—Rev. Dr. Thayer receives everywhere a kindly welcome. At Reading, North Reading and Middleton, last Sabbath, the spirit was very great.

East Templeton.—Very interesting Children's Day exercises occurred. Four have been converted since Conference.

Deaths.—In Boston Highlands, June 14, Clarence M. Gardner, son of Albert M. and Georgiana Gardner, aged 4 years, 6 months and 21 days. Mute papers please.

In Cambridgeport, June 9, of paralysis, Mrs. Elizabeth F. Goodell, formerly of Wiltshire, aged 72 years.

In Cambridgeport, June 9, May A. Hatch died.

In Oxford, Mass., June 7, Ellen Roxa Baker, aged 11 months and 7 days, daughter of John S. and Charlotte E. Baker.

It must make every sober citizen blush to read the long column in the bill of refreshments provided for the guests and for congressmen at the late Yorktown celebration. It amounts to over \$6,500. This was a supply for only three or four days. An average of over a gallon of liquor and thirteen cigars a day were provided for each man.

There were 150 cases of champagne, 15 gallons of brandy, 10 of sherry, 25 cases of claret, 68 gallons of whiskey, two barrels of ale, and smaller quantities of every kind of liquor, almost that can be named, with enough tobacco and cigars to set up a small shop.

We trust this item in the appropriations will be sufficiently denounced to render it disagreeable, if not impossible, to entail another such a shame upon the country.

Misappropriated property can be taken by its owner wherever found. Dr. Buckley has made a stray wail in one of our columns credited to the *Christian Union* (showing our conscientiousness!).

It seems that it was deliberately "appropriated" without acknowledgment by a London magazine, and has been traveling back to its home like "Japhet in search of a father." It is worthy of its parentage, and is a "son of consolation." Its title is "Neglected Lonelines."

—Chaplain W. O. Holway, U. S. N., Sun-day-school editor of this paper, is taking a much-needed rest and spending a few weeks at Clifton Springs, N. Y. Outdoor life in so charming a resort, with the daily medicinal baths, and freedom from care, will doubtless bring new life and vigor to our respected and valued assistant.

The Springfield Republican, of last week

Wednesday, gives us a new presiding elder for Springfield district. At a Preacher's Meeting held at Grace Church, it says: "Presiding Elder Bellows presided over all the sessions."

There certainly is nothing in the self-contained and remarkably quiet manner of our Brother Fellows to suggest to the reporter such a violent change in his name. The meeting seems to have been one of much interest. The first service was largely devoted to the discussion of the question of eschatology—the intermediate state, the resurrection, judgment, heaven and hell.

Rev. D. W. Rice, A. H. Herrick, E. P. King and L. W. Staples were the essayists. Dr. Fox preached in the evening, and Rev. E. S. Best, Dr. G. M. Steele, and W. H. Meredith were to present at 69 York Street, Springfield.

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The Family.

"REST AND BE THANKFUL."

Not at the gate of the journey,
Not the sound who is here,
Not the hill is mounted,
And high in the heavens is the sun.
Not till the feet are aching,
Till the hands are tired —
Who rests at the road's beginning
Has earned not the rest desired.

When the mountain tarn is below you,
Below you the tops of the hills,
Where the voices of men cannot reach you,
All the way long with the angels' rills;
When the toilsome task is accomplished,
And the valleys are far beneath,
When God has provided a shelter
And spread your couch of death —

Then is the time for resting;
There is the place of repose;
How grand are the skies above you,
How calm is the earth that blows!

And the thoughts of the task attempted,
Fully and nobly done;
Makes gladder the welcome respite,
For it comes after victories won.

Rest then, aye, and be thankful;
For it is not given to all
To gain the heights aspired to;
Some faint, some struggle and fail.

It God has given you courage,
Strength to do the task that do not fail,

Sing unto him heart-praises.

Through him do your hands prevail.

Not long must you rest. Go forward,
There are loftier heights to gain;
Part of the journey is over;
But other parts remain;

Learn from the past how surely

The needed strength shall be given,

And heed the exhorter voices.

Until you have rest in heaven.

Marianne Farnham.

THE COMING PEOPLE.

BY W. HASKELL, PH. D.

Within a few years the Chinese question has assumed an entirely new aspect. China is now, in the words of Sir Alfred Lyall (*Fortsnightly Review*, Feb., 1882), "not a barbarous and backward Oriental state, but one that makes treaties with Europe, sends out ambassadors, conducts its affairs upon perfectly equal terms with all civilized nations, according to a very distinct and serious policy of its own."

For twenty years or more the Chinese have been laboring with patience and judgment to form a navy. At present they have a fleet of seventy vessels, sixteen of which will compare favorably with those of any other power. Their ship-yard and arsenal at Kiangnan two years ago covered two hundred and twenty acres, and the prospect was that it would soon supply all the military wants of the Chinese government, without foreign supervision. A British author wrote in the *Nineteenth Century* (Aug., 1880): "Within a certain space of time, which may be either more than ten years or much less, Kiangnan will be an arsenal and ship-yard varying in its way with anything which we possess." China is not yet a first-class naval power, by any means; but the days when it can be covered by a war-vessel or two are at an end.

And this is no transient burst of naval enthusiasm. Its immediate occasion is furnished by the encroachments of Japan, which seems foreordained to be the rival of China. Japan, by its insular position and its spirit of enterprise, bids fair to become "the England of the East," and it is smart and saucy enough to keep its powerful neighbor on the alert, without having strength to inflict any dangerous wound. Moreover, the difference in character and habits between the two nations is just enough to make them sharp rivals, but not enough to engender a hate like that which has prevailed between whites and Indians. Thus in the ages to come the eastern shore of Asia must be the scene of an activity almost beyond our power to conceive.

Calculations based upon the supposed lack of enterprise of the Chinese are altogether misleading. They have not gone abroad because the immensity of their country has given them a world at home. They have had no navy because for centuries they have had no call for one till within the last forty years. They have had no army capable of meeting the armies of the West because till lately they have had no occasion to meet them. Even of late, China has felt foreign pressure only at the extreme points of the empire. At this moment there are, no doubt, scores of millions of Chinese who never heard of either England or America.

They have paid little attention to western learning because they have an educational system of their own with which they are well content because it prepares them for the actual duties of life. Whoever masters the Chinese language, spoken and written, and the classics according to the native method, becomes not only a thorough scholar, but, in an important sense, artist and musician. He gains readiness of brain and eye and hand, unbounded patience and inexhaustible fertility of resource. In short, he exercises every muscle of his mind. Says ex-Minister Angel: "I doubt if any people in the world have such verbal memories as the Chinese, and I must confess that, contrary to all our expectations, it seems to develop their reasoning

powers. The Chinese — and any one will believe me who crosses swords with them in argument — are excellent logicians when they choose to be. They are not wanting in brain-power in any respect." That they can establish themselves alone in a foreign land, learn a language and customs utterly unlike their own, and then excite so great fear, not that they will be incapable of self-support and thus be in some form a burden on society, but that they will drive native labor out of an open market — all this proves that they have been educated to some purpose.

Since 1876 China has shown a warlike energy in eastern Turkestan, which has completely restored its prestige among the Asiatic States. In twenty-one days the Chinese army "marched close upon four hundred miles, captured three cities and won a pitched battle." The *Spectator* (May 18, 1878) pronounced the campaign "beyond a doubt the most remarkable military enterprise which has been attained by any Asiatic nation within the present century." And again, after recounting the difficulties, the long, dreary marches, the hostile populations, the unfriendly attitude of Russia, "we find that the task which the Chinese general and the Chinese army have accomplished is one which deserves to rank with many of the most celebrated of the European campaigns."

The *London Mail* (a tri-weekly edition of the *Times*), Aug. 22, 1881, said: "The Chinese have now performed the last of those great military undertakings which in the course of fifteen years have raised their country from the lowest ebb of misfortune to the full height of success. . . .

Their fortitude and the dogged determination with which they have carried on these long wars, many of them fought in furtherance of an idea as much as of any practical purpose, but not excite our admiration; and the result which we witness of an ancient empire snatched from the verge of dissolution and restored to all, and possibly more than all, its former greatness, will not fail to exercise an influence in the sphere of practical politics." Further on:

"The Chinese have recovered some of them by skill in war and some of them by skill in diplomacy;" and,

"The China of to-day revives the memory of what it was under the great conquerors of the most famous dynasties."

Let us not be misled by amusing tales of Chinese military drill in mock armor (in time of peace, of course), which have been handed down from author to author almost from time immemorial. Sir Rutherford Alcock writes (*Contemporary Review*, Dec., 1880): "By the Asiatic States China is regarded as the most formidable power in the world, and, if it were a question of our enmity or that of China, there is hardly a tribe or state east of the Caspian that would not rather provoke our hostility than that of a power which has permanently dominated with an unbroken tradition for a thousand years, and which, when once set in motion, advances like an all-consuming fire or tidal wave, swallowing up all in its path." A thousand years! while we have just celebrated our first centennial. Again: "There is no power, great or small, of native race that would stand up against the perennial flow and devastating march of the armies of China. China has no Seopy rebellions!"

It is not merely their "terrible persistency and endless numbers" which is to be taken into the account. "They have always been distinguished, like the Romans in the West, as a people endowed with a great governing capacity and the power of assimilating all surrounding tribes, fully justifying their old proverb that 'China is a sea, which咸水 all rivers that flow into it'" (*Spectator*, July 30, 1881).

We have met with no statements contrary to those which have been cited; and we boldly predict for China a leading part in shaping the destinies of the far East.

Our Girls.

SITTING-ROOM CHRONICLES.

BY MRS. O. W. SCOTT.

LAST PAPER.

Rosamond Hale, Marcia and I made three of the dozen girls to go to that missionary meeting. But where were the other nine? I made a list of girls, all church members, and decided to hunt them up one lovely afternoon last week. I felt so sure of Cassie Reed that I went there first. Cassie's father has grown very rich within a few years, and they live in great style, but we have kept up quite a friendship, which began when we were little school-girls. She told me and Myra last Sunday, when your minister read that notice, that she hoped she wouldn't have to hear such things after she came from the city. But she did. She and Myra don't care a speck, not a single fly-speck, for the heathen. Neither do I."

"Come right up to my room," she said. "I've just got home my new

suit, and it's too lovely for anything."

Well, it was lovely; and there were so many other things to look at that I began to wonder how I could introduce my business, when Little Smith came to the rescue. Little lives near, and is one of the kind that uses no ceremony, so she remarked at once that she had come to Cassie's "spring opening." At last we were shown a beautiful wrap, so delicate and costly that Little cried out: —

"O Cassie! whenever can you wear that unless you go to the opera?"

"That's just where I shall wear it," said Cassie, throwing it over her shoulders. "I'm going to the city with papa next week, and he has promised to take me to all the first-class entertainments."

"Why, Cassie Reed! And you a church member!" cried Little.

"And I a church member!" mimicked Cassie, with a sweeping courtesy. "Papa wants me to see a little of the world, but mamma has always opposed it until now. She says since our fair last winter, she sees that things are terribly mixed up; and if I must have fun, she prefers to have me go where fun is all the style."

Little was touched by the reference to the fair, and told Cassie that everything connected with it was perfectly proper, which couldn't be said about the theatre. But Cassie only tossed her head.

"Oh, yes, eminently proper," said she. "I saw that indel, Hamilton White, who played the cornet, in conversation with you, I remember."

"Well," said Little, in high wrath, "I guess I'm not accountable for the sentiments of an operatic company. They're hired to make music," retorted Cassie.

I thought it was time for me to interfere, so I laid my project before the girls.

Cassie turned from the mirror with wide-open eyes. "Go to a missionary meeting! What for?"

"Why, to become members, and pay a dollar apiece every year to help send ladies to India, and China, and Japan, and Africa."

"O Tessie Palmer! Do you remember what I used to do when you had a 'wild spell' when we were little girls? I used to pull your hair," and Cassie laughed as though she had again subdued me.

"Really, Tessie, I haven't any dollar to give, and I can't imagine why we girls need worry about such things any way. Our fathers have the money, and I guess they'll pay the bills."

"But I guess we promised to contribute of our earthly substance when we joined the church," said Little, "and if men are to do all the giving, why don't they have a different covenant for women? And you know we do have money to give, Cassie Reed."

"Papa gives me all I have, and he wants me to buy nice things with it. He can't bear to see me plainly dressed, and it's my duty to please him. The idea of you girls thinking that your ten-cent pieces can send anybody across the ocean!" and Cassie laughed again.

"You remember that poor widow and her two mites," said Little.

"May I take your name, Little?" I asked.

"Yes, indeed! I hope I can go to a missionary meeting and give a dollar, if I am a girl."

So I got one new member, and left the girls to discuss the matter.

Pluma and Phemie Parker gave their names readily, with the understanding that they should never be "called on" to pray in the meetings. "Sister and I are so timid in public," Pluma said.

I nearly decided to pass Little Langton, for I couldn't believe she knew there were any heathen in the world; but she was at the window, and remenbering my own recent benighted condition, I ran in and unfolded my plan.

"Why, yes; of course I'll go. Mama will pay the fee, I know, and I think it will be too funny for anything. It won't mama stare to see me coming in? It takes you and Marcia to get up a row."

"I ought to take your name, Little?" I asked.

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Mrs. Speedwell and Myra were both laughing, but the mother controlled herself to say: —

"What a child you are, Tenie! You mustn't repeat what mamma says, that's very naughty. What will the lady think of you?"

I did not stop to reveal my impressions, but soon said good-by. It was very strange, but instead of feeling crushed, I went on with fresh courage. It seemed as if I must have touched the lowest round of the ladder, but at the same time I said to myself, "I know the work itself is right, and they are wrong."

It was nearly dark when my number was complete, and I hurried home, thankful enough to reach our blessed sitting-room with its fresh atmosphere.

"There, now," said Marcia, as I drew myself on the lounge, "you're all tired out and disgusted with everything and everybody. I think, Hortense may be all she possibly can for missions, provided she won't forget to crimp grandmother's cap-borders, or make

it hang in the misty chamber, That, thither when I retire, It may till my soul with its grandeur, And warm it with sacred fire."

So the artist painted the picture, And it hung in the palace hall; Not being so good, Had garnished the state wall.

Church News.

MASSACHUSETTS.

NEW BEDFORD DISTRICT (N. E. S. Con.)

Barnstable and Yarmouthport. — At Yarmouth there is no change to note. At Barnstable there is some improvement. Congregations are a little larger, especially Sunday evenings. The Sunday-school is more interesting. A new feature is a brief essay by some member of the school upon a topic previously given.

East Harwich. — Bro. Nelson Whiting, formerly of the East Maine Conference, opens the new year with good congregations and interesting social meetings. Pastor and people are enjoying their new relations.

Eastham. — Bro. Bowler enters his third year with bright prospects. Congregations are large, and all interests are well sustained. The Sunday-school is still flourishing under the superintendence of Sister Doane, with an average attendance of eighty.

West. — Here, too, the year opens well — quite as well as for several years past. The classes have been reorganized. The Sunday-school is doing well under the new superintendent, Bro. Phillip Higgins.

Princeton. — Centre Church. — Bro. Seavey met with a fine reception on his arrival. He reports good congregations, fine singing, and excellent social meetings. Five members have been received from probation. The estimate for pastor's support has been increased to \$1,200 and rent.

Centenary Church. — Improvements in the parsonage delayed the arrival of Bro. Allen and his family a little. The house is now in due order and well furnished. We have here another mutual admiration society. If the coming months fulfill the present promise, this will be an excellent year for Centenary Church.

Truro and South Truro. — Bro. J. S. Fish is here for his third year. At Truro all is going steadily forward. At the south hills have been paid and the parsonage painted, while the general interest is greater than for some years past.

Orleans. — Outward and upward is still the order here. The "chapel" has been repaired; congregations and social meetings are still good, although regular services are now held in all the other churches. The Sunday-school has an average attendance of seventy. Bro. Davis is improving his day.

Cathedral. — Bro. Applebees reports six baptisms, four received from probation, and one by letter. Some changes have been made in the church auditorium. Walls and ceilings are to be frescoed and all the wood-work painted. Finances are still somewhat embarrassed by the partial failure of the fisheries last year.

South Harwich. — For several years this place has been visited with East Harwich, but this spring they could not agree as to what should be done to retain their former pastor, although all parties desired his return. This place decided to ask for a man by themselves if Bro. Adams did not return. They are now supplied by Bro. O. R. Higgins, who is well received and finds a pleasant home. The trustees propose to buy a parsonage, and will soon, doubtless, with the aid of friends, have a good one free from debt.

Wareham. — The Methodists of Wareham gladden the heart of their pastor, June 5, by presenting him with a handsome silver watch.

SHEVA.

MAINE.

Dr. McKeown received into Chestnut Street Church, Portland, June 4, twenty-six persons, most of them being heads of families.

Rev. T. F. Jones opens his pastorate at Bowdoinham under the most favorable auspices. He has received a warm welcome, and the church is pushing for general improvement. Brother Jones preached the memorial sermon by invitation.

ROBERT CLARK.

At North Manchester they have changed the time of holding their Sunday services from the afternoon to the forenoon, with Sunday-school right after the morning service. They like the change very much. The morning is the time to preach, as well as to hear, the Gospel.

The Putnam pastor and his wife had a very agreeable surprise from their parishioners of a barrel of flour, a camp-rocker, and bundles of groceries, provisions, etc. Of course there was some delightful speech-making and a general good time.

The new presiding elder is making quite an impression on this district by the strength as well as the brilliancy of his pulpit ministrations.

RHODE ISLAND.

The "Willing Workers" in the Cranston Street M. E. Church, Providence, had a most enjoyable entertainment, Friday evening, June 2. Instrumental and vocal music and select readings pleasantly filled an hour, after which ice cream and cake and cheerful, social chat held the company willing captives for a season.

Rev. H. B. Cady and family were surprised and "pounded" by the members of the Asbury Church and congregation, June 2. A year ago Sister Cady became blind. In addition, she has a considerable part of that time been sick, and for a long while apparently not likely to live. It does not seem possible now that she will ever see in this world, or enjoy health here again. In this severe trial Bro. C. has kept at his work, not being able, of course, to be among the people as he otherwise would. The assurance that his people kindly think of him and his suffering wife, must be greatly encouraging to him at this time.

Rev. D. W. Le Lachar has so far recovered as to be able to preach once each Sabbath for the new society worshipping in Ward room No. 7, Portland.

Rev. Dr. Rankin, of Washington, D. C., is to preach the annual sermon at the National Christian Temperance Camp-meeting at Old Orchard, August 23; subject, "Satan Among the Sons of

God." Dr. Cullis' meeting commences July 27, and the district meeting, August 7.

NEW HAMPSHIRE.

Tilton. — June 4 was a Sabbath of special interest at Tilton. Several were baptized in the river and at the church — a part of the fruits of the revival that has prevailed at the Seminary during the term. Bishop Foster gladdened all hearts by his presence, and preached with characteristic eloquence on "The glory that shall be revealed." The communion service at which he presided was a season of great refreshing. The day will be a red-letter day in the history of the church and seminary. On Monday the Bishop visited the school and addressed the students on subjects of vital importance. The address was highly appreciated, and the Bishop will be sure of a welcome if he should ever be able to visit Tilton again.

Rev. M. V. B. Knox, of Lebanon, delivered the address on Memorial Day before the A. R. Tilton Post, G. A. R., at Tilton. It was a very able effort, and is pronounced by competent judges the best memorial address ever delivered.

Rev. C. L. Goodell, of the Broadway Church, Providence, has been elected president of the alumni of the College of Liberal Arts of Boston University.

S. Work is rapidly progressing on the First Church in Newport. They hope now to reopen in June or early in July. It is expected that Bishop Andrews will preach the sermon. This ancient church repaired will be nicer and better than ever before.

The Annual Conference of the African M. E. Church has just closed its session in Providence, Bishop John M. Brown presiding. This is called the New England Conference, and embraces a large territory and has many earnest and successful pastors. Bishop Brown makes a favorable impression upon the visitor, and the Conference itself is progressive and emphatically practical in its operations.

The temperance cause loses an earnest advocate in the death of Rev. J. M. Brewster, pastor of Park Street Free Baptist Church, Providence. At his funeral the church was densely crowded by an afflicted society and sympathizing friends. Mr. Brewster was a very prominent man in his denomination, and represented that body at our late Conference, bearing their fraternal greetings.

Niantic. — Some of the readers of the HERALD may be glad to know how things are moving in this beautiful sea-side resort. The place was never more inviting than at the present. The hotels and boarding-houses are being put in readiness to receive summer visitors. The three churches — Congregational, Baptist, and Methodist Episcopal — have pastors who have been in their present fields comparatively a short time. At the M. E. Church the pastor has received eleven persons into the church since Conference — seven of these being Swedes from the M. E. Church in Gefle, Sweden — nine by letter, and two from probation. He has also received two on probation. A class of Swedes has been formed, and one of their number — an old class-leader — has been appointed the leader of the class. A class of Swedes has also been formed in the Sunday-school with eleven or twelve members. They have procured, through the pastor, our Hymnals, and Swedish and English Testaments, the two languages printed in parallel columns. One of these men has been recently converted and joined the church on probation. A pleasant feature connected with the church here is that the financial matters are managed without resorting to fair or festivals, and, if I understand correctly, it is the practice to settle up all the financial accounts once a quarter.

Bro. A. W. Ford found the parsonage full of pleasant faces at St. Albans Bay; and a committee was waiting at the depot to welcome Brother E. W. Culver to St. Johnsbury, and to conduct him to the elegant parsonage.

The Smith sisters of Pawtucket addressed a large audience at Centerville a few evenings since, assisting Rev. Mr. Hyde in his active temperance work. The addresses were well received.

X. Y. Z.

VERMONT.

The formal receptions of the preachers have been unusually numerous and cordial.

Weston Brother T. Mackie was kindly received, and many expressions of good-will left. He is very hopeful in regard to the work before him.

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True to their characteristic thoughtfulness and kindness, St. Albans Methodists gave Brother N. E. Perry reception in the church parlors.

Brother L. P. Frost was "pounded" thoroughly on his return to Bradford, as an expression of their "good feeling."

In Wiscasset, Me., April 25, 1882, Mrs. A. DICKEY passed triumphantly from the church militant to the church triumphant.

Brother A. Cooper is winning his way to the hearts and confidence of his numerous parishioners on Springfield district, and the local papers speak of "golden" opinions forming and forming concerning Brother R. Morgan of the St. Albans district.

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As a citizen, he was esteemed and beloved by all who knew him. As a husband, he was fond of his three sons, and by his wife's death he suffered a loss which he could not easily bear. He was a man of great energy and ability, and had a large family.

As a Christian, he was a man of deep piety and a strong sense of duty.

As a pastor, he was a man of great ability and a man of great influence. He was a man of great personal character, and a man of great personal influence.

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meeting in the Mathewson Street Church, Monday evening, June 5. Rev. W. T. Worth, pastor of the church, made an earnest address of encouragement.

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[Continued from page 1.]
adopted. Mrs. Steele, of Peabody, then presented a resolution recommending to the auxiliaries who have an oversight of such bands, great care that no objectionable methods be used in raising funds for the cause.

A tender tribute of affection to the memory of Mrs. Rev. Mark Trafton, a faithful and efficient member of the executive board, recently deceased, was presented by Mrs. Rev. C. L. Eastman, and adopted by a rising vote, to be placed as a minute in the records of the society.

Mrs. Fletcher and Miss Hough of Maled rendered very sweetly the beautiful duet from Mendelssohn's hymn of praise, "I waited for the Lord," after which Miss Ellen M. Stone of the Woman's Board (Congregational) was introduced. In touching words she referred to her acquaintances with Miss Higgins, whom it was "one of her life's privileges to know," and then introduced us to the missionaries of our Parent Board in Bulgaria, with whom she had had pleasant intercourse while they were mutually engaged in the Master's work. The seed is surely being sown in Bulgaria, even though, owing to political disturbances, affairs are in a very unsettled state; and Miss Stone expressed the hope that in the overturning which seems inevitable, all barriers to the truth will be broken down. The Lord reigneth, and His word shall prosper, for "the mouth of the Lord hath spoken it."

A. D. FAIRFIELD, Rec. Sec.

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, June 13.

General Ignatieff has retired from the Russian ministry.

Forest fires are raging in Wisconsin.

Successful observations were made of the Wells comet at Dudley Observatory yesterday.

Has been restored in Alexandria; the number of Europeans killed in the riots is placed at sixty-seven.

The House of Lords has refused to order to a second reading the bill legalizing marriage with a deceased wife's sister.

Graduating exercises were held at West Point yesterday.

In the Senate a bill was passed authorizing the Sioux City and Pacific Railroad Company to construct a bridge over the Missouri River. The House considered the District Appropriation bill, concurred in the Senate amendments to the Army bill, and passed a bill for a \$75,000 public building at Dallas, Texas.

Wednesday, June 14.

Samuel B. Axtell has been nominated as Chief Justice of the Supreme Court of New Mexico.

Senator Anthony, of Rhode Island, has been re-elected to the U. S. Senate.

The crop prospects in various parts of Europe are good.

In the Senate Mr. Brown's resolution to supply each senator with a \$1,200 cloak was rejected; the Japanese Indemnity bill was passed. In the House the Legislative, Executive and Judicial Appropriation bill was considered.

Thursday, June 15.

The Canadian steamer Para has founded; ten persons are missing.

The panic in Egypt is increasing, and European powers are flying from the country.

A bill has been introduced in the Italian chamber of deputies providing for the cremation of Garibaldi's remains.

Six hundred freight-handlers in the yards of the Hudson River railway have struck.

Prince Bismarck has been defeated in the Reichstag, by the rejection of the Tobacco Monopoly bill; the Reichstag will be prorogued.

The seventieth anniversary of the birthday of Mrs. Harriet Beecher Stowe was celebrated yesterday at the residence of ex-Governor Calfin, at Newtonville.

The Bonded Spirits' bill was debated in the Senate yesterday, but without action. The House passed the Legislative, Executive and Judicial Appropriation bill.

Friday, June 16.

The Khedive has asked the Sultan for reinforcements; the number of Europeans killed on Sunday is now put at 250.

Prof. J. P. Cooke of Harvard College, has received the degree of LL. D. from Cambridge (England) University.

Ex-Governor William Dennison, of Ohio, died yesterday.

The Bonded Whiskey bill was killed in the Senate yesterday. The House discussed the River and Harbor Appropriation bill in committee of the whole.

Saturday, June 17.

The New Haven (Conn.) Car Trimming Company's works were burned yesterday, the property loss aggregating \$36,000.

In the Senate, yesterday, Mr. Hoar introduced a bill to provide for the succession to the offices of President and Vice-President of the United States, in case of removal, resignation, disability or death. The Bonded Spirits' bill was considered, and the Bank Charter Extension bill discussed. The House was engaged in debating the River and Harbor Appropriation bill, and an evening session was devoted to work on the Pension bills.

The German Reichstag is to be prorogued until November 30.

It is reported that ten thousand persons left Alexandria thus far, and the exodus continues.

Monday, June 19.

A terrible tornado swept over central Iowa late Saturday night. The town of Grinnell is half in ruins. Many lives were lost. The destruction of property will probably exceed \$600,000. Also, on Saturday, tornadoes visited East St. Louis, Ill., Kansas City, Mo., and Leavenworth, Kan.

The English cabinet meets to-day to consider the Egyptian question.

Latest advices from Egypt are to the effect that Arab Pacha will be made minister of war. The bodies of massacred Europeans that have come ashore at Alexandria now number 340.

In the Charlestonton district the 17th was observed in the usual manner. The city in general presented a holiday appearance; places of business were closed, and pleasure-seeking crowds filled the streets.

At a fire in a wooden cotton-waste warehouse in Roxbury district on Saturday, nineteen firemen were buried beneath the front wall of the building which fell into street. They were all taken out alive, nine or ten being seriously injured.

The Boston Transcript says:—The books of the Messrs. Lothrop now in preparation exceed in importance and attractiveness those of any previous season. We are told that their publications sell at sight. We know of one family where, from youngest to oldest, they are a delight and a bond of sympathy. Notwithstanding a million and one-half of illustrated books were issued by Messrs. D. Lothrop & Co., Boston, last year, they received orders, late in the season, for more than ten thousand volumes which could not be filled.

The second volume in the "Family Library" series is now in press and will be issued by the Lothrops in time for the fall term. It is entitled "Through Syria and Egypt," and will far surpass its predecessor in interest and in the profuseness of its illustrations.

A RARE CHANCE TO BUY AN ORGAN.—In another column will be found an inducement worthy of the attention of any reader of this paper who ever expects to purchase an organ. The Beatty Boston Pipe Top 27 Stop Organ, of which thirteen are being sold at \$109.75, is offered by Mayor Beatty of Washington, New Jersey, for only \$94, in order that its merits may become known in every hamlet.

The price will soon be advanced to \$144.75. The Beethoven Organ is positively asserted to have the greatest variety of stop combinations, coupled with power and sweetness, ever made, and the fact that upwards of 2,000 of them were sold in May, attests their popularity. The fairness of the offer (they being sold on a year's trial) is surprising, and will command universal attention. Read the advertisement and order at once.

Ladies who have used Wheat Bitters say they are wonderful in cases of nervous debility and other troubles of the sex.

No woman really practices economy unless she uses the Diamond Dyes. Many dollars can be saved every year. Ask the druggist.

Young, middle-aged, or old men, suffering from nervous debility or kindred affections, should address, with two stamps, for large treatise, WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

VEGETINE has never failed to cure most invertebrate case of Erysipelas.

"You can't sleep?" I was bothered that way till a course of Wheat Bitters fixed me.

All the nourishment of malt liquors, without their objections, found in Malt Bitters.

Jas. T. Patterson of Bridgeport, offers in another column to send a handsome Cabinet Organ to any part of the country subject to a thorough trial before any money is paid. This is certainly fair enough, and if you are not entirely satisfied you can return the Organ and have next week.

PROVIDENCE DISTRICT—SECOND QUARTER.

ROCKLAND DISTRICT.

AUGUSTA DISTRICT—FIRST QUARTER.

6, Augusta, a.m.

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